

Registered.

L. No. 89

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—JANUARY 29th, 1904.

No. 5

FOREIGN TELEGRAMS.

London, Jan. 21.

In consequence of the emphatic representations of certain influential Ministers regarding the unpreparedness for war, Russia, therefore, replies to Japan in a wholly conciliatory spirit and is prepared to recognise the autonomy and integrity of Korea, thereby disposing of the Korean question, and to address a Note to the Powers recognising Chinese sovereignty over, and the integrity of Manchuria.

Japan, however, desires the formal embodiment of the latter principle in a special agreement between Russia and Japan.

Explaining the situation, the *Times* Peking correspondent says that the entire Russian force in Manchuria is 15,000 troops and 266 guns. The line of communications traverses 1,553 miles of unfriendly country, and the whole fleet is wedged together at Port Arthur with only one repairing dock.

Reuter's Peking correspondent says that the Government, in pursuance of the policy of neutrality, is arranging for the despatch of disciplined reinforcements outside the Great Wall to preserve order.

London, Jan. 23.

Colonel Fairholmes, British Military Attaché at Vienna has been appointed a member of the Commission to re-organise the Macedonian gendarmerie.

London, Jan. 21.

Advices from Somaliland, dated 17th instant, state that Colonel Kenna has surprised a detachment of the Mullah's men, and killed fifty, besides capturing 3,000 camels and a quantity of sheep.

London, Jan. 21.

The first detachment of German Marines for Demaraland left Kiel to-day, after a stirring address from Prince Henry, who hoped every bullet they fired would find its billet.

London, Jan. 25.

The American Minister at Seoul has cabled to Washington that there are considerable disturbances throughout Korea, and the Japanese have been attacked in many places.

At a meeting of the London City and Midland Bank the chairman stated that, during the past year the Bank of Russia began increasing its war reserve, which amounted to seventy-eight millions in 1901, and was subsequently increased to eighty-eight millions, while in the middle of September it was ninety-two millions.

Reuter wires from Seoul that the Korean Government has declared its neutrality in the event of war, which the English Minister approves.

Reuter wiring from Tokio says it is believed that the declaration of neutrality is a result of Russian suggestion, which was conveyed by a Korean courtier after a visit to St. Petersburg, and a subsequent interview with Admiral Alexieff.

London, Jan. 24.

Reuter wires from Sofia that news from the frontier states that the Turks are rapidly concentrating numerous troops on the Bulgarian frontier. The Turkish representative refused in the last few days to give the passports of Bulgarians going to Turkey.

Reuter wiring from Seoul says the Korean Minister at St. Petersburg has telegraphed that Russia disapproved of the Korean declaration of neutrality.

Reuter wires from Port Arthur that all the residents there and at Dalny have been ordered to submit their horses to the authorities for appraisement.

Allahabad, Jan. 26.

London, 25th January.—The *Times* correspondent at Tokio reports that a party of Russian Marines, accompanied by officers, who landed at Vladivostok on the 9th instant, have maltreated the Japanese there, and outraged a woman.

Rumours are abroad that the Russian overtures of reconciliation will be disregarded by Japan.—*Pioneer Special*.

London, Jan. 25.

Besides the officers mentioned in the telegram of 30th December as having been killed at Benue, in West Africa, 37 of the escort, numbering 52, were killed. The punitive force numbers 300, and heavy fighting is expected.

London, Jan. 25.

A prospecting expedition under the auspices of East Africa Syndicate has been overwhelmed by Furkesanas in the neighbourhood of Lake Rudolph.

Several whites were murdered.

London, Jan. 25.

The news from Damaraland continues grave. Several attempts to relieve Okahandji have been repulsed with heavy loss.

Five settlers, with their wives and children, have been murdered.

Five bodies of Hereros are marching on Windock.

London, Jan. 26.

The *Daily News* says the result of the prolonged Cabinet meetings is that the resignations of Lord Lansdowne, Lord Londonderry and Mr. Gerald Balfour are imminent, as a protest against Mr. Balfour endorsing the Chamberlainite candidates, and allowing Mr. Chamberlain's fiscal policy to generally displace his own.

London, Jan. 26.

Reuter's Tokio correspondent says the new Korean Cabinet is favourable to Japan.

The *Daily Mail* says the first reserves at St. Petersburg, and 86,000 of the Kharkoff, Kieff and Odessa divisions have been warned to hold themselves in readiness.

London, Jan. 26.

Reuter's correspondent wires from Peking that China has invited the support of Powers in an attempt to mediate between Russia and Japan.

London, Jan. 26.

Mr. Whittaker Wright has been sentenced to seven years' penal servitude.

After sentence was passed Mr. Whittaker Wright left the Court by the private exit, and a cry was heard, when he was found in an adjoining room in a state of collapse, and died a few minutes afterwards.

The affair has created an immense sensation.

London, Jan. 26.

One hundred and seventy-five miners have been entombed by an explosion at Harwick, Pennsylvania. Their rescue is regarded as hopeless.

MADE IN JAPAN

LION BRAND

EDITORIAL NOTES.

The gathering in the city Mission High School-auditorium in honour of the Rev. A. B. Gould, the Principal, on the eve of his departure for Kasur was pleasantly suggestive of Mr. Gould's popularity. The addresses were brief and appropriate to the occasion. A beautiful gift was presented to the retiring principal. The goodbys were sorrowful. Mr. Gould will be missed at Ludhiana, but we wish him a joyous and useful career in the city whither he goes.

It is a great disappointment to all lovers of law and order that, by a singular miscarriage of justice in the High Court of Madras, every lawless mob will be encouraged to disregard the claims of justice. Whatever claims could be made against the C. M. S. Missionaries of Palamcottah as to kidnapping a shepherd girl, or of forcible detention of a minor, surely there was a lawful method of procedure in the case. When however, the mob, which assaulted the ladies, who had befriended the young woman who claimed their protection, is justified in a High Court, one wonders what next to look for. The whole thing is humiliating and is calculated to destroy one's confidence in the judgment of men whom we are accustomed to regard as well nigh infallible.

It is worth while noting that the attempt of the *Arya Messenger* to hold up to contempt the Missionaries concerned is entirely beside the mark. The prosecutors in this case were the police and the punishment was fixed by the Deputy Magistrate. 'There was still,' says the *Indian Witness*, the perjury case to be dwelt with. A preliminary inquiry was held by the Sub-Magistrate and the case was sent to the Sessions. The Session Judge found the parties guilty, and passed sentence accordingly. It was against this that the appeal was made to the High Court of Madras. This was the judgment that was reversed resulting in the acquitting of the relatives of the shepherd girl. What then has all this to do with unsympathetic missionaries being willing to see their assailants rotting in the prison house! It is true that missionaries are law abiding people, who sympathize with all efforts of the Government to suppress vice, but that is something different from gloating over the sufferings of evil doers. We are sorry for every failure of justice because every such failure weakens the forces that minister to the peace and safety of society.

Our contemporary is again disturbed because of the 'protean' changes that are coming over Christianity. It is perhaps not wonderful that non-Christians should rush to the conclusions expressed by this editor in the following words:

'Christianity, however, is nowadays undergoing changes which are quite protean in their nature. This is partly due to the fact that some sections of the followers of Christianity consist of persons who have attained the highest scientific and philosophical culture and partly to the fact that Christianity as it has continued to exist for two thousand years could no longer stand the light of the present age. It is, therefore, passing through a series of most wonderful and interesting changes,—changes which seem to strike at the very root of the Christianity of the Bible and the masses of the Christian people. The fundamental doctrines of Christianity are being explained away in a manner which shows that the apostles and possibly their Master also were idiots and cheats of the first class, who either did not understand what they seemed to see or wanted to hoodwink the eyes of their less gifted brethren.

What lends the matter a greater interest is that these explanations are proceeding from the tongues and pens of those who are to be the *ex-officio* guardians of Christianity, but whose explanations are giving a death blow to Christianity proper and are replacing it by a Christianity which is purely the creation of their own brains. We wonder how easily these wise men forget the methods of criticism they so readily and forcibly apply to other systems of religion, when they come to judge of the merits and demerits of their own so-called religion. But it may be that a life-long association with it and its instrumentality in winning their bread and some status in society, closes their eyes to its faults which appear so hideous to an outsider.'

Now the fact is that the so-called 'changes' mentioned above are almost as old as Christianity itself. The changes, where any occur, are usually in matters of opinion as to the interpretation of the scriptures. Some of them, however, and especially those which are demanded by the destructive criticism of Christendom, are closely allied to the methods of the Arya Samāj in its interpretation of the Vedas. To orthodox pandits the Arya critic is a heretic, and a destructive critic bent upon destroying the Vedas and the overthrow of Hinduism. In consequence the changes, which mark modern Hinduism are as 'protean' as any which have ever affected Christian doctrine. When Christianity arose in the Augustan period of Greek and Roman learning, the orthodox Jew felt that the very existence of the Holy Scriptures was threatened, but they were not only not destroyed but were more thoroughly established and more widely believed than ever before. A similar phenomenon occurred at the Reformation of the sixteenth century. The church was believed to be overthrown. But lo, it was established stronger than ever. And so one hundred years ago Voltaire confidently asserted that the Bible was bound to disappear from the earth. But this year we

find one of the Bible Societies of the world telling the story of a century's work in which it has been translated into hundreds of languages are dialects of the world, and millions of copies are scattered annually. And it is now and ever will be hereafter. The cries of our adversaries need not disturb us. The Old Book stands on the Everlasting Rock. Theories of Inspiration may change, but the truth of God shall never be moved.

The Punjab is to be favored with a visit from Miss Florence Balgarnie, who has been deputed by the Committee of the Anglo Indian Temperance Association to visit a number of the auxiliaries in India. Miss Balgarnie will visit Ludhiana, Jalandhar, Amritsar, Lahore and Delhi. She will lecture in the Kotwali Chapel, Ludhiana on the evening of the 28th, at Jalandhar 29th, at Amritsar 30th, and 31st at Lahore February 1, 2 and at Delhi February 4-6. The meetings held in Calcutta were well attended and the lectures were highly appreciated. We hope her visit to the Punjab will greatly promote the cause of Temperance.

LIVING WITNESSES, No. VII.

The following statement is taken from an address by Mr. N. Tilak which was published by the N. I. Tract and Book Society as a tract under the title of "A Living Miracle."

"You all know that the greatest stumbling-block in the way of those enquirers, who make their own frail reason a testing stone of the value of the gospel, is the miracles which are said by the New Testament to have been wrought by our Lord and Saviour. Many of these laugh at my credulity in believing in the miracles. Others who know me intimately are at a loss to understand how I can believe in miracles. To all these my answer is one and the same. I tell them to look at me, who, I say, am a living miracle, manifest unto all who know me. Am I not a Christian? Am I not a thorough believer in Christ? Was I not, only a little more than a couple of years ago, an inveterate foe of the same Christ and of His followers? Did not this same hand, which is now all eagerness to move the pen in defence of Christ's cause, write paper after paper to deride Him? Was not this tongue, which is now ever ready to give testimony to the power of Christ, once full of blasphemies against His precious Name? Who dreamed then that I would one day be a Christian? Did any one imagine that I, so proud of Hinduisim, would one day reject it as sin, and surrender myself to the will of the God of the Bible? But I was humbled, and stand to-day, a new-born child with Jesus in the presence of God, to the astonishment not only of others but to my own astonishment too! And this is a miracle which requires not proof. Yes, my brothers and sisters this is miracle which can be accounted for in no other way but by acknowledging that it was all God's mercy. It was not I who became a Christian; it was that Merciful Shepherd, who left his ninety-nine lambs, and sought me out from dangerous mountains. I was foolish enough and so full of arrogance and pride, as to be ambitious to

found a new faith—and now I am a follower of Jesus. Praise the Lord! Yes praise Him.

Yes, I was indeed trying to found a new faith for India, nay for the world, a faith which would join all nations by the one tie of brotherhood. This mad idea, with which I had been absorbed for years, was the cornerstone laid down by the merciful hand of the Almighty to build the edifice of Christian character.

If I were to trace out the earliest influences which bore remotely upon my conversation, it would take a long time. Let it be sufficient to say that my mother, I do not know how, was a woman of faith and love. Though she never talked to us of Christ, yet she taught us to fear God and to love all. Then, in my early years, I came under the influence of a school master; though this man never knew how to be truly useful to his country, yet he had the burning love of a true patriot. He made the little heads in his charge as dizzy with patriotism as his own. This circumstance and others gave a peculiar turn to my mind, I well remember that even in my tender years, when I sat in the school room for a lesson in geography, my mind was absent; for I was musing over the deep problem of India's future. I had a number of teachers, most of whom were reformers, and under them I cultivated the ability of thinking upon subjects with an unbiassed mind. These teachers made me bold in thought, word, and deed. I lost my mother early and I was subjected to no influence which would check the progress of free thought.

While engrossed in the study of different religions and philosophies, with my limited abilities, I found a most helpful friend in Nagpur. My business was to read and write. He spent thousands of rupees in purchasing almost all the Vedic and philosophic literature of the Hindus available. In this lake of speculative thought and fiction, I was plunging and swimming for three years. I loved to study and this friend supplied me with means. By the end of this period, I had all my new doctrines formulated. These were as follows:—

- (1) There is an intelligent Creator of the universe, to whom all mankind are as children.
- (2) All scriptures being the works of men, the only book from which we can study all about God is the world.
- (3) There is no previous birth, nor are there re-births. All human sufferings are due to man's individual failure in the performance of his duties.
- (4) Love to God and to man is the essence of all religions.
- (5) Idolatry is a sin, the like of which there is none; but such virtues as Love, Truth, Mercy may be personified and worshipped.

To propagate these doctrines, I must make myself a wonderful man; and I then commenced to study closely the lives of the founder of the faiths. I was not at all satisfied with the careers and the conduct of many of them. However, I loved Buddha, and resolved to imitate him in everything, his failures excepted. Strange to say that I never thought of the Bible, or of Christ, for the reason that the Bible is so simple a book. The Brahmins

are by nature a people who have the ability of enjoying and admiring either such literature as is beyond their comprehension, or that which puzzles them. If many Sanscrit books on Hinduism were to be translated into the vernaculars, these Brahmans, I am sure, would discard them as useless stuff. Let a Brahman chant some *mantras* which the people do not understand, and they will be charmed; but let him chant the same thing in the vernacular, and they will ridicule him. If the simplicity of the Bible was one reason why I never investigated Christianity, another and most important reason was that no preacher had ever spoken to me about Christ; and I had never seen any Christian books in Marathi which I cared to read.

At last, in the year 1892, my patron wanted me to edit a new monthly on Religion and Philosophy. Two numbers appeared successively; and on account of my new opinions, I had both to give up the editorship and the service of my benefactor. I at once obtained employment from the Rajah of Rajnandgaon who lived 170 miles from Nagpur and thither I proceeded. I was travelling in the Intermediate Class, and as I was stepping in to the compartment, instead of being rebuffed by the only European gentleman in the carriage, he made room for me with a smile.

I had with me my favourite Sanscrit poet; and this gentleman began talking to me about poets and poetry. I was much interested in what he said; and I soon discovered that he knew something of Sanscrit, and much about Sanscrit literature. By and by, he changed the subject, and asked me where I stood in my attitude toward Christianity. I told him my new doctrines; and to my great surprise he observed that I would be a Christian before a couple of years would pass away! I thought it a mad prediction. We talked a long time. He said "Young man, God is leading you. Study the Bible, and study the life of Jesus, and you will surely be a Christian." I simply ridiculed what I regarded as this man's audacity. At last he prayed, and gave me a copy of the New Testament. I promised him that I would read it, even though I should dislike it at first. I made the promise not so much for any interest which I had in the Bible, as for the feeling of personal friendship which this man's kindness had awakened. I got out at Rajnandgaon, and we parted with a hearty good-bye. Strange that we never thought of enquiring each other's name, residence, or occupation.

According to my usual custom, I resolved to go through the book marking with pencil points worth noticing; but I was so much impressed by the Sermon on the Mount that I had to stop there and admire the burning words of love and truth. I found in these three chapters of St. Matthew's Gospel a satisfactory answer to the most difficult questions of Aryan philosophy; and to my amazement I discovered the doctrine of the transmigration of souls completely refuted. I began to feel a love for Christ Himself and I went on reading the Bible to the end, just in order to know more about Him.

There was living at Rajnandgaon a Christian Police Superintendent who gave me a bundle of tracts; one of which, Bushnell's 'Character of Jesus,' made me hunger

to read and to know more of Jesus. One day I began to doubt the truth of Christ's saying 'Ask and it shall be given unto you; and like a rude, ignorant child, I resolved to put the words to test. I prayed that I might get a book then and there, throwing light on the history of Palestine and on the times when Jesus lived. I added in my prayer, that if my petitions were not granted I would reject the doctrine that God hears and answers prayer. This was foolish; but God had pity on his child. Suddenly, the next day, I received orders and was transferred to another office. To my great joy and astonishment, I found, in a box under a heap of rags, three volumes, all religious books pertaining to Christ and Christianity and containing information on the very points about which I had prayed. God continued after this to send me many wonderful answers to prayer. I loved Christ.

It was on the 10th of March 1894 that I wrote my first letter to any Christian. This was to a man whom I knew by reputation as a writer. A few months after this date, I believe I was a true Christian at heart, though I was wicked enough to hide it from people among whom I was honoured and loved. At last people were fully convinced that I was a Christian at heart. Then commenced such persecution as cannot easily be imagined by others than high caste converts to Christianity in India. But God helped me, and relieved me from several difficulties, spreading my table with spiritual food in the midst of my enemies. When I was seriously thinking of baptism, I was suddenly reduced to penury, with loss of employment, loss of friends, and no acquaintances among Christians. My own wife, who appeared to be convinced of the truth, turned against me and sought with the help of others to dissuade me from being baptized. During the month of November, 1894, three successive nights I had the same dream. Some one appeared uttering the words; "Follow Him and fear nothing." I at once wrote to the Rev. J. E. Abbott, of the American Board Mission requesting him to publish the fact that I was a Christian. He did so and I was greatly relieved. At last I came to Bombay, and was baptized the 10th of February 1895, exactly two years since I received the Bible from the gentleman in the train. Then the Lord leads His children; and thus His will is done in the world.

Current Thought & Incident.

THE YOUNG CHRISTIAN SOLDIER

'O Jesus, I have promised
To serve thee to the end;
Be thou for ever near me,
My master and my friend!
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway
If thou wilt be my guide.'

Have you decided to give yourself to Jesus? That is the best resolution you ever made. But do not take it for granted that now the work is finished, that you have nothing more to do but to unite yourself to the people of God, and then sit down. Uniting with the church is truly a duty to be done, for the Master saith, "Do this in remembrance of me," but it is not the end of the Christian course; it is but the beginning. You are now only on the threshold of the Christian life. You have but just enlisted in the army of the Prince of Peace. The warfare must be continued daily until that day when the great Captain of your salvation calls you to 'come up higher.'

We must with patience keep on to the end, 'To him that overcometh,' comes the promise: "will I grant to sit with me in my throne." Rev. 3:21. So then, "Looking unto Jesus" daily, with an humble, prayerful trust in Him for grace and strength, you will be able to continue till that day.

Observing these three things during the whole of life will be of service to young Christians—in fact Christians of all ages *must* observe them if they would make progress in the divine life.

1. NEVER OMIT DAILY PRIVATE PRAYER.

If we would become acquainted with Jesus, we must be in frequent communion with him, and the better we know him, the more we will love him. He says, "Watch ye therefore, and pray always." And St. Paul writes, "Pray without ceasing."

"Pray without ceasing," says the zealous Paul;

But what means this? Must we not work, nor eat,

Nor take our rest? Is prayer to swallow all?

Are knees to serve in lieu of hands and feet?

Nay, I will show thee what is ceaseless prayer,

First, it is a heart to prayer for aye inclined;

Next, that it be of all our choicest care;

Next, that we ask the Counsellor to share

Each sorrow of the body and the mind;

Next, that we cease not till our good we find

Like him who said, 'I will not let thee part

Until Thou bless;' next, that our spirits dart

Their pious glances, when they can on high;

Last, that we bound each day with morn and evening cry.

2. NEVER NEGLECT DAILY PRIVATE READING OF THE BIBLE.

As the children of Israel in the wilderness needed to gather the daily portion of manna, and as you require to take food daily in order to preserve a healthful body, so, partake daily of the spiritual manna of God's Word, 'which is able to make you wise unto salvation,' that your soul may be in health. In his appointment of Joshua, God says to him, 'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.' Josh. 1:8.

Read it daily, remembering that 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. 3:15, 17.

'Dig deep in this precious golden mine

Toil, and its richest ore is thine;

Search, and the Saviour will lend you his aid

To draw its wealth from its mystic shade.

Strive, and his Spirit will give thee light

To work in this heavenly mine aright;

Pray without ceasing, in him confide,

Into all truth his light will guide.'

All backsliding begins from the time we begin to neglect the closet and the Scriptures.

3. NEVER TAKE YOUR RELIGION FROM OTHER CHRISTIANS.

Go directly to the Fountain-head. Take for your example Jesus, and Jesus only. He is the only and sufficient pattern for use to follow, and according as we follow Him, closely or afar off, will we be the more or less happy

in this life, and be the better or the less prepared to 'see the King in his beauty,' and 'enjoy him for ever,' in that life which knows no end. The Master's command is, 'Follow thou me,' and we read in St. Peter's letter, 'Christ suffered for us, leaving us an example that ye should follow his steps.'

'Oh, let me see thy footmarks,
And in them plant my own;
My hope to follow duly
Is in Thy strength alone.

'Oh, guide me, call me, draw me,
Uphold me to the end;
And then in heaven receive me,
My Saviour, and my friend !'

In the Gospel of John we read that John the Baptist "stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus." Thus let us point to Jesus, by our lives, as well as by our words, so that those who hear us may follow him.

J. J. HALSEY,

A SCOT INDEED.

BY IAN MACLAREN.

He had demanded that afternoon to be told the truth, and the doctor, himself a young Scot, had told him plainly that he could not recover, and then he had asked, as one man speaking to another, both being brave and honest men, when he would die, and the doctor thought early next morning.

"Aboot daybreak," said the Scot, with much satisfaction, as if, on the whole, he were content to die, and much pleased it would be at the rising of the sun. He was a characteristic type of his nation, rugged in face and dry of manner, an old man, who have drifted somehow to this English city and was living there alone, and now he was about to die alone, without friends and in a strange land. The nurse was very kind to him, and her heart went out to the quiet, self-contained man. She asked him whether he would like to see a clergyman, and said that the chaplain of the infirmary was a good man.

'A've nae doubt he is,' said the Scot; 'and that his meenistrations wud be verra acceptable to English folk, but a've never hed ony dealin's wi' Episcopalians. He might want to read a prayer, and I cudna abide that, and mebbe I cudna follow the texts in his English tongue.'

The nurse still lingered by his bed. He looked up to her and assured her he was in no need of consolation. "Sixty year ago ma mither gared me learn the wale (choic portions) o' the Bible, and they'er comin' up ane by ane to ma memery, but I thank ye kindly."

As the nurse went back and forward on her duties she heard her patient saying at intervals to himself, "I know whom I have believed," 'I am persuaded that neither life nor death.' Once again she heard him, 'Although the mountains depart and the hills be removed,' but the rest she did not catch.

During the afternoon a lady came into the ward whose service to the Lord was the visitation of the sick, a woman after the type of Barnabas and Mary of Bethany. When she heard of the old man's illness and his loneliness, whom no friend came to see or comfort, she went to his bedside. 'You are very ill,' she said, 'my friend.'

'A'm deein,' her replied, with the exactness of his nation, which somewhat fails to understand the use of graceful circumlocution and gentle phrases.

MADE IN JAPAN

LION BRAND

'Is there anything I can do for you? Would you wish me to sing a few verses of a hymn? Some sick people feel much comforted and soothed by singing; you would like, I think, to hear 'Rock of Ages,' and she sat down by his bedside and opened her book, while a patient beyond, who had caught what she said, raised his head to enjoy the singing.

'Ye're verra kind, mem, and a'm muckle obleeged to ye, but a'm a Scot and ye're English, and ye dinna understand. A' ma days hev I been protestin' against the use o' human hymns in the praise o' God; a've left three kirks on that account, and raised ma testimony in public places, and noo wud ye send me into eternity wi' the sough of a hymn in ma ears?'

For a moment the visitor had no reply, for in the course of all her experiences, during which she had come across many kinds of men and women, she had never yet chanced upon this kind of Scot. The patients in the infirmary were not distinguished by their religious scruples, and if they had some prejudices they turned on large and full-blooded distinctions between Protestant and Catholic, but never entered into subtleties of doctrine.

'You'll excuse me, mem, for I'm no ungratefu,' he continued, and I wud like to meet yir wishes when ye've been so kind to me. The doctor says I canna live long, and it's possible that ma strength ma' sune give way, but a'll tell what a'm willin' to do.'

The visitor waited anxiously to know what service he was going to render her and what comfort she might offer to him, but both were beyond her guessing.

'Sae lang as a've got strength and ma reason continoes clear, a'm prepared to argue with you concerning the lawfulness of using onything except the Psalms of David in the praise of God either in public or in private.'

Dear old Scot, the heir of many a covenanting tradition and the worthy son of covenanting martyrs, it was a strange subject of discussion for a man's last hour, but the man who could be true to the joys and tattles of his faith in pain of body and in face of death was the stuff out of which heroes and saints are made. He belonged to a nation who might sometimes be narrow and over-concerned with scruples, but which knew that a stand must be taken somewhere, and where it took a stand was prepared to die.

The visitor was a wise as well as gracious woman, and grasped the heart of the situation. 'No no,' she said, 'we will not speak about the things wherein we differ, and I did not know the feeling of the Scots about the singing of hymns. But I can understand how you love the Psalms and how dear to you is your metrical version. Do you know I have been in the Highlands of Scotland and have heard the Psalms sung, and the tears come into my eyes at the sound of the grave, sweet melody, for it was the music of a strong and pious people.'

As she spoke the hard old Scot's face began to soften, and one hand which was lying outside the bedclothes repeated the tune of a Scots Psalm tune. He was again in the country church of his boyhood, and saw his father and mother going into the table seats, and heard them singing:

'O then, my soul, bless God the Lord,

And all that in me is

Be stirred up his holy name

To magnify and bless.'

'More than that I know some of your psalm tunes, and I have the words in my hymn book; perhaps I have one of the Psalms which you would like to hear.'

'Div ye think that ye end sing the Twentieth Psalm—'

'The Lord's my Shepherd, I'll not want? for I wud count it verra comfortin.'

'Yes,' she said, 'I can, and it will please me very much to sing it, for I think I love that psalm more than any hymn.'

'It never runs dry,' murmured the Scot.

So she sang it from beginning to end in a low, sweet voice, slowly and reverently, as she had heard it sung in Scotland. He joined in no word, but ever he kept time with his hand and with his heart, while his eyes looked into the things which were far away.

After she ceased he repeated to himself the last two lines:

'And in God's house for evermore

My dwelling place shall be.'

'Thank ye, thank ye,' he said, after a little pause, and then both were silent for a few minutes, because she saw that he was in his own country, and did not wish to bring him back by her foreign accent.

'Mem, ye've done me the greatest kindness ony Christian end do for anither as he stands on the banks of the Jordan.'

For a minute he was silent again, and then he said:

'A'm gaein' to tell ye somethin' and a' think ye'll understand. Ma wife and me wes married thirty-five years, and ilka night of oor married life we sang a psalm afore we gaed to rest. She took the air and a' took the bass, and we sang the Psalms through frae beginning to end twal times. She was taken frae me ten year ago, and the night afore she dee'd we sang the Twentieth Psalm. A've never sang the psalm since, and a' didna join wi' ye when ye sang it, for a'm waitin' to sing it wi' her new in oor Father's hoose the mornin's mornin', where there'll be nae nicht nor partin' evermore.'

And this is how one Englishwoman found out that the Scot is at once the dourest and the tenderest of men.

Selected.

TURKISH METHODS IN MACEDONIA.

Blackwood's Magazine has never favoured anti-Turkish feeling at home. There is, therefore, the more significance in an article which it publishes by Mr. Reginald Wyon on 'What is saw in Macedonia.' The following is an extract.

Smilevo is but one instance of ninety. Soldiers had come fresh from a defeat in the hills, and had suddenly surrounded the flourishing village, setting fire to the outer ring of houses. Then, as the frightened inmates rushed into the streets, shooting began; and whilst the soldiers killed and tormented, the Bashi-bazouks ransacked each house, igniting it when this work was done. Ah, how merrily they ran to and fro, screaming wildly as the circle of flames grows smaller! What sport to the harassed soldiers to kill slowly and with impunity! 'Tis verily better fun than being dynamited in the hill. They take the sword, bayonets how, for fear of shooting each other, and laugh as the pile of dead grows higher. Into the flames with the infants! it is good to hear the mothers shriek, and to cut them down as they run blindly at the butchers, armed only with their teeth and nails. Now it is enough every house is in flames, and not a thing of value left the survivors except what they stand up in, huddled together in a paralysed group outside. Some have run for the hills, a few of the men have escaped the shower of bullets, but most are dotting the wasted crops.

The soldiers leave them,—they are tired even of this work, and there they stand, robbed in a few short hours of father, mother, husband, wife, or children, their homes and everything that was theirs. And these are but a band, full of survivors that crowd around us, talking freely now that they are satisfied we are not Turkish spies, showing us pieces of charred bags, skirts, and other articles of clothing, cut and slashed to tatters by the bayonets of the soldiers. Their lot, miserable as it is, is heaven compared to thousands of others. Here they are fed by the charity of their neighbours, their wounds tended by the good Sisters of Mercy, and they do not live in hourly fear of

another m
that even
It is ver
the pla's
is often

Pund
gar, who
Englishm
lic with
to His M
I, Pu
nagar, D
beg leave
will come

That
destructio

I am
Queen's c

I gav
ant Gov
India; m

ed to th
even gavo

I have
set fire v

quired, a
fruitful a

I can
of great u

ever has

no wound

There
bad time

done. I
worse an

I caus
ed in hot

bers of th

I hav
Indian F

ificate for

I tried fo

I am
trust yo

lings to

from dan

the Indi

me inasn

not requi

do anyth

stop to th

of war wi

Governm

The goo

with his

P.S.—F

thing for

wards, pe

reply any

another massacre, though each Christian in Monastir knows that even this eventuality is possible—nay, contemplated. It is very different to the hell on the mountains and on the plains, where the wounds are festering and the only food is often grass and water. C. & M. Gazette.

AN INDIAN PROPHET.

A MESSAGE FOR THE KING.

Pundit Deva Dutta Sharma Agnihotri, of Dano Nagar, who, it will be remembered, was interviewed in the *Englishman* last year, has again come before the public with the following quaintly-worded letter addressed to His Majesty:—

I, Pundit Deva Dutta Sharma Agnihotri, of Daoodnagar, District Gya, most honourably and submissively beg leave to give out Your Lordship a prediction which will come to pass.

That Delhi Darbar in India will grow up a seed of destruction which will cause India to be demolished.

I am the man who prophesied of Transvaal War, Queen's death, famine and the plague in India.

I gave my publications and notices to the Lieutenant Governors and Governor-Generals of all circles in India; make known to all the Indian Rajas and announced to the public what before was unknown, but no one even gave ear to what I informed them.

I have a thorough knowledge of causing rains to fall, set fire with no fire or phosphorous at any distance required, and the barren woman who has no child will be fruitful and bring forth of one.

I can do all these through incantations; thus I am of great use to the Government in case of war, and whosoever has an anulet of mine round his arm shall receive no wound through an enemy.

There is every alternative to save India from this bad time and I am fully aware as to how this could be done. If I am not believed I am sure time will grow worse and worse with India as the days roll on.

I caused rain to all in Cawapore (India) and it rained in hot May days at the time appointed by the members of the Cawapore Bar Association.

I have done many other things besides, which the Indian Rajas are well acquainted with, and I hold certificate for what I did to them.

I tried for the peace of Transvaal War and that was signed.

I am always a well-wisher to the Government. I trust your Lordship will very kindly carry my foretellings to His Most Gracious Majesty, to save India from danger and ruin which will come to pass, order the Indian Rajas or the Government of India to help me inasmuch as may be required for oblation. I do not require any thing for myself, but before I take up to do anything for the benefit of Government or to put a stop to the famine or the plague in India or any declaration of war with the English, I must get some help from the Government.

The good wishes of the populations of India will always be with his Most Gracious Majesty.

P.S.—From the 1st of January 1904, I have begun something for the good of Government which you will see afterwards, perhaps I will live no more in this world. I can not reply any kind of letter, for being short of time.

C. & M. Gazette.

THE INDIAN STANDARD

A MONTHLY MISSIONARY MAGAZINE.

The Organ of the Presbyterian Alliance, India.

This paper is devoted to the interests of Christian work in India, and to all that makes for the upbuilding of the Indian Church. Missionary workers of every denomination should find it useful, as it deals with questions of general interest to all.

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. F. H. Russell, M. A., Dhar, C. I.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4to- of

Which 8 are in English

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

Terms payment strictly in advance.

RATES OF ADVERTISEMENT. ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	60 "
Full page	40 "	75 "	150 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,
ALLAHABAD.

NEW BOOKS.

THE ANNA SERIES.

1. *Transmigration or Eternal Life—Which?* by Rev G. L. Thakur Dass.
2. *The Home of the Rishies*, by Rev B. B. Roy.

GENERAL LITERATURE.

1. *The Kashf-ul-Haqāiq*. A new book, being a philosophical presentation of the claims of Christianity by the Rev. H. Golak Nath.

Price 8 as, with postage 9 as 6 pie.

2. *Our Lord's Teaching*: by Rev. James W. Robert. son, translated by Dr. Huntly. 320 p. 12 mo. Boards 4 as. Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.

3. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 as. Published also in Roman Urdu at same price.

4. *Hira's Quest, or Talash-i-Haqq*: by Miss Louise Marston, 133 p. Royal 16 mo. Cloth 5 as. and paper 3 as. Apply for all C. L. S. Literature to

THE TRACT SOCIETIES AT LAHORE, LUCKNOW,
ALLAHABAD AND LODIANA.

NOTICE.

The Allahabad Christian College prepares students in Arts and Science for the Intermediate Examination of the Allahabad University.

For Particulars as to Staff, Fees, Hostels etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

THE PUNJAB MISSION NEWS.

A monthly record of Missionary Life, Thought and Effort.

All friends of Mission work are invited to support and contribute items of news to this journal.

SPECIMEN COPY FREE

TERMS OF SUBSCRIPTION.

Yearly including postage Rs 2 8

English Subscription 3 0

Address:—

THE EDITOR, PUNJAB MISSION NEWS, LAHORE.

Typewriting
Stenography

Book-keeping.

The Christian Boys High School at Lodiana has added to its curriculum courses for BUSINESS TRAINING. The subjects taught are TYPEWRITING, STENOGRAPHY and BOOKKEEPING including PENMANSHIP and BUSINESS CORRESPONDENCE. For entrance a good knowledge of English is required. For particulars address

THE PRINCIPAL, C. B. HIGH SCHOOL,

LODIANA.

PRINTING AND BINDING

of all kinds

done in

THE BEST STYLE

at the

Lodiana Mission Press.

PRICES REASONABLE.

Printing done in

English, Roman and Persian
Urdu, Nagri, Gurmukhi, Pashto,
Sindhi, Baluchi and Arabic.

Address orders to **M. Wylie, Manager,**
Mission Press, Ludhiana.

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet By Dr. D. N. P. Datta, M. D. M. S. Edin, Civil Surgeon, Hoshiyarpur—IN ENGLISH and ROMAN URDU. Rs. 3/- per 100. IN PERSIAN, URDU and Nagri Rs. 1/8/- per 100.

Address THE MISSION PRESS, Lodiana

Sunday School Helps.

The Indian Sunday School Union Lesson Leaves, and the Picture Leaflets for Junior Scholars, may be had by applying to

The MANAGER, MISSION PRESS, LODIANA.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. Minimum order 8 copies.

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. Minimum order 50 copies.